
Making Excuses for Your Brothers & Sisters

*Compiled by Umm Şafūrā bint as-Sa'adīyah
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Introduction

Bismi 'llāhi 'r-raḥmāni 'r-raḥīm

All praise is due to Allāh. We praise Him, we seek His help, we seek His forgiveness, and we seek refuge in Allāh from the evil within ourselves and our evil deeds.

Whoever Allāh guides, there is none to misguide him. Whoever Allāh leads astray, there is none to guide him. I testify there is no one worthy to be worshipped but Allāh alone, without any partners, and that Moḥammad ﷺ, is His 'Abd (servant) and His *Rasūl* (messenger).

Verily the best speech (*Kalām*) is the Book of Allāh. And the best guidance is the guidance of «the Prophet» Moḥammad ﷺ. The most evil matters are those that are newly invented «*Bid'ah*», for verily every newly invented matter «*Muḥdath*» is an innovation (*Bid'ah*). Every innovation (*Bid'ah*) is misguidance (*Ḍalāl*), and every misguidance (*Ḍalāl*) is in the Hellfire (*an-Nār*).

Ammā Ba'd (To proceed):

As-Salāmu 'Alaykum wa Raḥmatullāh,

I read a fantastic article many years ago on the website of T.R.O.I.D. regarding *Ḥusn az-Zann bi-n-Nās* (good thoughts about people). It is an extremely important topic, as we often fall into having negative thoughts about each other. Unfortunately, I couldn't find it on the website anymore. So, I tried to access it via archive.org, and fortunately, I found it. The sister who compiled the article did a terrific job selecting outstanding passages from Islamic texts. May Allāh reward sister Umm Ṣafūrā bint as-Sa'adīyah immensely for her work. However, I felt that the text could use several enhancements. That's why I gave it a facelift to make the reading experience more enjoyable. Namely:

1. I enriched the article with the original Arabic texts.
2. I verified and corrected the mentioned sources.
3. I added additional information about the mentioned sources.

4. I Romanized all the Arabic words and names according to the ALA-LC transliteration system.
5. I incorporated many endnotes to clarify certain things like the meaning of the 'b.' abbreviation.
6. I inserted concise biographies of each person who is quoted based on what could be found in *Siyar A'lām an-Nubalā'*, among others.
7. I included a quote to support another passage regarding the same topic.
8. I utilized a *Qurānic* translation by Shaykh Abū 'Iyāḍ Amjad Rafīq.

I must emphasize that I **initially** compiled this article for my inner circle. Therefore, I am not some virtuous preacher or anything of the sort. If you have any questions, I encourage you to consult our *Du'āt* and *Shuyūkh* such as:

- Shaykh Abū 'Iyāḍ Amjad Rafīq,
- Shaykh Abū Khadījah 'Abd al-Wāḥid Alam,
- Shaykh Abū Ḥakīm Bilāl Davies,
- Shaykh 'Abdilāh b. Rabāḥ Laḥmāmī

I ask Allāh to guide us to His Path. I ask Allāh to make this article beneficial for everyone who reads it. May Allāh extol the mention of the Prophet ﷺ in the highest company of Angels and may the peace and blessings of Allāh be upon him, his family, his Companions and all those who follow him exactly till the Day of Judgement, *Āmīn*.

Taouad Yakhlef

Tuesday 29 Ramaḍān 1445H¹ — 9 April 2024

¹ The "H" (in Arabic 'هـ') is an abbreviation for هِجْرَة (*Hijrah*/Emigration). It refers to the year the Prophet ﷺ emigrated to Medina (tr. *al-Madīnah al-Munawwarah*). As Muslims, we use our own lunar calendar whenever possible, known in Arabic as التَّقْوِيمُ الْهِجْرِيُّ (transcribed as *at-Taqwīm al-Hijrī*).

{Average reading time: 17 minutes}

Imām ‘Abd al-‘Azīz b.¹ ‘Abdillāh b. Bāz² {رَحِمَهُ اللَّهُ³} said:

﴿والمشروع للمؤمن أن يحترم أخاه إذا اعتذر إليه ويقبل عذره إذا أمكن ذلك، ويحسن به الظن حيث أمكن ذلك حرصاً على سلامة القلوب من البغضاء ورغبة في جمع الكلمة والتعاون على الخير، وقد روي عن عمر أنه قال: 'لا تظن بكلمة صدرت من أخيك شراً وأنت تجد لها في الخير محملاً.'﴾

“What is prescribed for the believer is to respect his brother if he apologizes to him and accept his excuse if possible, and to think positively of him whenever possible, in hopes that hearts will be free from resentment and that people will be brought together and will incorporate in doing good. It was narrated by ‘Umar «b. al-Khaṭṭāb⁴ {رَضِيَ اللَّهُ عَنْهُ⁵} said:

‘Do not think badly of a word uttered by your brother, when you can find a good interpretation for it.’”

Source: Majmū‘ Fatāwá Ibn Bāz | Page 365 | Volume 26

‘Abdullāh b. Moḥammad b. Manāzil⁶ {رَحِمَهُ اللَّهُ⁷} said:

﴿المؤمن يطلبُ معاذيرَ إخوانه، والمنافق يطلبُ عثراتَ إخوانه﴾

“The Mu’min (believer) seeks excuses for his brothers, and the Munāfiq (hypocrite) seeks the mistakes for his brothers.”

Source: Shu‘ab al-Īmān lil-Bayhaqī | Volume 13 | Page 504 | Number of Report: 10683 | Publisher: Maktabah ar-Rushd | Year of Publication: 1423H — 2003

Ja'far b. Moḥammad⁷ {رَحِمَهُ اللَّهُ} said:

﴿إِذَا بَلَغَكَ عَنْ أَخِيكَ شَيْءٌ تَنَكَّرَهُ، فَالْتَمَسْ لَهُ عَذْرًا وَاحِدًا إِلَى سَبْعِينَ عَذْرًا، فَإِنْ أَصَبْتَهُ، وَإِلَّا،
قُلْ: لَعَلَّ لَهُ عَذْرًا لَا أَعْرِفُ﴾

“If something that you dislike reaches you about your brother, then search for one excuse for him up to seventy excuses. If you find one, «then good». If not, then say, ‘Perhaps he has an excuse that I am not aware of.’”

Source: *Shu‘ab al-Īmān lil-Bayhaqī* | **Volume** 10 | **Page** 538 | **Number of Report:** 7991 |
Publisher: Maktabah ar-Rushd | **Year of Publication:** 1423H — 2003

Imām Moḥammad b. Sīrīn⁸ {رَحِمَهُ اللَّهُ} said:

﴿إِذَا بَلَغَكَ عَنْ أَخِيكَ شَيْءٌ فَالْتَمَسْ لَهُ عَذْرًا، فَإِنْ لَمْ تَجِدْ لَهُ عَذْرًا فَقُلْ: لَهُ عَذْرٌ﴾

“If something reaches you about your brother, then search for an excuse for him. If you do not find an excuse for him, then make an excuse for him.”

Source: *Shu‘ab al-Īmān lil-Bayhaqī* | **Volume** 10 | **Page** 538 | **Number of Report:** 7989 |
Publisher: Maktabah ar-Rushd | **Year of Publication:** 1423H — 2003

Abū Ḥātim⁹ {رَحِمَهُ اللَّهُ} said:

“Rebuking a person’s for their every mistake, even minor ones, constantly, will lead to the love diminishing.”

Source: *Rawḍah al-‘Uqalā’* | **Page** 182

﴿Note﴾

I didn't find this quote. However, I did find a similar one, namely:

﴿قال الإمام أبو حاتم ابن حبان: لأن من عاتب على كل ذنب أخاه فحقيق أن يمله ويقلاه وإن من سوء الأدب كثرة العتاب كما أن من أعظم الجفاء ترك العتاب والإكثار في المعاتبة يقطع الود ويورث الصد﴾

Imām Abū Ḥātim b. Ḥibbān said: “Indeed, whoever rebukes his brother for every sin, it is truly fitting to distance oneself from him. It is a sign of bad manners to rebuke excessively, just as abandoning rebuking is one of the greatest forms of cruelty. Excessive rebuking cuts off friendship and breeds animosity.”

Source: *Rawḍah al-‘Uqalā’* | **Page** 182 | **Muḥaqqiq/Editor:** Moḥammad b. Muḥyī ad-Dīn b. ‘Abd al-Ḥāmid | **Publisher:** Dār al-Kutub al-‘ilmīyah, Beirut

Imām al-Fuḍayl b. ‘Iyāḍ al-Khurāsānī¹⁰ {رَحِمَهُ اللهُ} said:

﴿من طلب أخا بلا عيب بقي بلا أخ﴾

“Whoever seeks a brother without faults would never have a brother to be his friend.”

Source: *Rawḍah al-‘Uqalā’* | **Page** 182 | **Muḥaqqiq/Editor:** Moḥammad b. Muḥyī ad-Dīn b. ‘Abd al-Ḥāmid | **Publisher:** Dār al-Kutub al-‘ilmīyah, Beirut

Here's a list of excuses you can make (some maybe repeated, it can also be a reminder):

- He/she was upset
- He/she is depressed
- He/she found out bad news
- He/she is suffering from an illness
- He/she lost their job
- He/she is in debt
- He/she lost a family member

- He/she's mind is all over the place - they can't think straight
- He/she found out they have an illness
- He/she are looking after their ill family member
- He/she snapped because of pressure they are facing - something you do not know about!
- He/she is upset and is being pressured
- He/she didn't know
- He/she was crying
- He/she is being abused
- He/she is going through divorce
- She had a miscarriage
- He/she is in an abusive relationship
- He/she is suffering from a hardship
- You studied *Adab al-Mufrad* - you need to try out what you learnt
- He/she wants to be alone so that they can respond to you later with kindness, not when they are in a mess.
- He/she fainted

Have patience with them and don't pressure them with a lot of stuff, if they have volunteered to help but is lacking then here's some excuses you can make:

- He/she has to do other tasks other people have asked them to do. Give them a chance and don't constantly nag them lest they pull themselves away from you!
- He/she has a surprise for you
- Is sensitive because of things that have happened in the past
- He/she's marriage is falling apart
- He/she needs support but aren't not receiving any
- He/she has lost contact with family members and are trying to reconcile with them
- He/she is trying their best but you are not appreciating
- He/she ignored you because they do not wish to answer it
- He/she has been threatened, sometimes it can be life threatening
- He/she is trying their best to make time for you but things keep coming up
- *Qadr Allāh*; be patient
- **You asked Allāh to test you with patience and good mannerisms now is your chance to work on it!**

- He/she is alone/lonely
- **You are being hasty, be patient and know everything will happen in its own time, your hastiness could lead to destruction.**
- Maybe it's something you said which made them react, be humble and accept your mistake
- He/she doesn't like to be rushed as they will end up panicking
- He/she has not fulfilled the task yet as they have been caught up
- He/she doesn't want to tell you something that's private
- He/she were neglected in their childhood and are finding it hard to know how to respond to certain things, or in general they find it hard to respond to things
- He/she is suffering from an untold story
- He/she forgot, because of an illness or stress
- He/she is shy, so they shy away from things
- He/she is being oppressed
- He/she has been slandered
- You just believed a lie that has been said about them
- You said something horrible that hurt their feelings (they're avoiding you) - repent
- **You're not giving them space!**
- He/she might have repented for a sin, don't look down upon them like the saying goes: "Judging people is not our responsibility. It is not our duty to think of punishing others."

‘Allāmah Rabī b. Hādī al-Madkhalī¹¹ {حَفِظَهُ اللهُ} ¹²:

﴿الذي يقصر ما ينبغي أن نسقطه أو نهلكه، والذي يُخطئ منا لا نهلكه. بارك الله فيكم،
ولكن نُعالِجه باللطف والحكمة ونوجّه له المحبة والمودة وسائر الأخلاق الصالحة مع الدعوة
الصحيحة حتى يتوب﴾

“The one who is deficient, we should **not** belittle him nor ruin him. The one who makes mistakes from amongst us, we should **not** demolish him, may Allāh bless you. Rather, we should rectify the situation **with gentleness and wisdom and we should approach him with**

love, concern, and all the praiseworthy mannerisms. We advise him with true advice in order that he returns and repents.”

Source: Majmū‘ Kutub wa Rasā’il wa Fatāwá Faḍīlah ash-Shaykh Rabī‘ b. Hādī al-Madkhalī | **Volume** 1 | **Page** 481 | **Publisher:** Dār Imām Aḥmad

The Prophet ﷺ said:

﴿مَا مِنْ شَيْءٍ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ﴾

“There is nothing heavier on the scale of a believer on Yawmu-l-Qiyāmah (the Day of Judgment) than good character.”

Source: Recorded by Abū Dāwūd | **Number** 4799 | With a Ṣaḥīḥ chain

Explanation of Important Lessons for Every Muslim - Shaykh Ibn Bāz page 290

- Allāh is testing you to see how you treat others
- He/she is in pain, whether it be physically or mentally
- He/she is going through anxiety/panic attacks - **the remaining symptoms can go on for weeks.**
- He/she has another side to their story which you do not know about - don't be too quick to assume things
- He/she is need of mercy and kindness
- He/she is trying their best - **be careful how you treat a person**
- He/she have received the most horrible news
- He/she wants to repent to Allāh (so they didn't respond to you).
- He/she said yes to help you because they don't want you to be disappointed, appreciate it
- He/she said no because it's not written for them to help you - seek assistance from Allāh
- You have not implemented **"To love for your brother as you love for yourself."**
- **Last but not least - he/she have tasted death.**

All these excuses can be understood in different ways, there's always reasons for something. Please, please make excuses there are so many things that can be happening in your fellow brother's and sister's lives which they do not want to disclose because they want to be patient and leave it to and entrust their affairs to the Most High. Everyone has different personalities not everyone is like you.

Allāh Subḥānahu wa Tabāraka wa Ta'ālā says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

“The believers are but brothers (to one another in Islām), so make reconciliation between your brothers (individuals or parties) (if they differ or fight). And fear Allāh (in all of your affairs by not opposing His command and not disobeying Him) that you may receive mercy.” {Sūrah al-Ḥujurāt 49:10}

And finally treat people like you would like to be treated! Before you mock them, take these two as a reminder/warning:

Imām Moḥammad b. Abī Bakr al-Qayyim al-Jawzīyah {رَحِمَهُ اللَّهُ} said:

﴿مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ﴾

“Whomever mocks his brother for a sin «they repented from» will not die until he himself falls into the same sin.”

Source: *Madārij as-Sālikīn* | **Volume** 1 | **Page** 194 | **Muḥaqqiq/Editor:** Moḥammad al-Mu'taṣim bi'llāh al-Baghdādī | **Publisher:** Dār al-Kitāb al-'Arabī, Beirut | **2nd Print** | **Year of Publication:** 1416H — 1996

﴿Note﴾

This is not a statement by Imām Moḥammad b. Abī Bakr al-Qayyim al-Jawzīyah, but rather a weak Ḥadīth attributed to the Prophet ﷺ.

Nonetheless, the *Ma'ná* (meaning) of the *Ḥadīth* is correct, as Imām Moḥammad b. Ṣāliḥ al-'Uthaymīn mentions in his *Sharḥ* (explanation) of *Riyāḍ aṣ-Ṣāliḥīn*.

Imām Moḥammad b. Abī Bakr al-Qayyim al-Jawzīyah did quote something similar from the North-African Shaykh Abū Madyān Shu'ayb b. Ḥusayn al-Andalusī¹³:

﴿وَكُلُّ مَعْصِيَةٍ عَيَّرْتَ بِهَا أَخَاكَ فَهِيَ إِلَيْكَ﴾

“And for every sin you mock your brother for, it will become yours (meaning a sin he has repented from, which will then become yours, leading you to inevitably commit it).”

Imām Moḥammad b. Abī Bakr al-Qayyim al-Jawzīyah¹⁴ {رَحِمَهُ اللهُ} said:

﴿فَاللَّهُ تَعَالَى لِعَبْدِهِ عَلَى حَسَبِ مَا يَكُونُ الْعَبْدُ لَخَلْقِهِ﴾

“Allāh {تَعَالَى} treats His servant according to how the servant treats His creation.”

Source: *Al-Wābil aṣ-Ṣayyib wa-Rāfi' al-Kalim aṭ-Ṭayyib* | Page 35 |

Muḥaqqiq/Editor: Sayyid Ibrāhīm | **Publisher:** Dāru-l-Ḥadīth, Cairo | 3rd Print |

Year of Publication: 1420H — 1999

﴿ Endnotes ﴾

¹ In academic literature, “b.” is an abbreviation of the Arabic word “bin” or “ibn” (depending on the grammatical context). It means "the son of." You write them respectively in Arabic as: بن/bin & ابن/ibn.

² The noble scholar Ibn Bāz, who became an orphan at the age of three and lost his full eyesight at the age of twenty due to a rare eye disease. Despite the many obstacles in his life, he grew to become one of the greatest scholars of his generation, if not the greatest. Six years before his death, he was appointed as the *Muftī* of Saudi Arabia. He passed away in 1999/1420H due to cancer. May Allāh have mercy on the Shaykh and reward him with a place in *Jannah*, *Āmīn*.

3

{رَحِمَهُ اللهُ}:

Written in transcription as *Raḥimahullāh*, is typically a *Du‘ā* (supplication) written or recited after mentioning the name of a deceased Muslim. In terms of meaning, translators often choose ‘May Allāh have mercy on him.’

⁴ ‘Umar b. al-Khaṭṭāb, the second of the great *Khulafā* (caliphs) of the Messenger of Allāh, and also known as Abū Ḥaṣṣ, was respected for his unwavering commitment to truth and justice. He met his end in the year 23 A.H., fatally wounded while leading the Fajr prayer. His caliphate spanned ten years following the reign of Abū Bakr aṣ-Ṣiddīq.

The Prophet Moḥammad ﷺ praised ‘Umar's sincerity, saying, ‘*Verily Allāh has placed the truth upon the tongue and heart of ‘Umar.*’

‘Umar's piety and humility were evident even in the Prophet's descriptions of Paradise, where he mentioned seeing ‘Umar's palace. ‘Umar, upon hearing this, humbly deferred to the Prophet's wishes, demonstrating his deep respect and humility.

The Prophet ﷺ also expressed his esteem for Umar by stating, ‘*If there were to be a prophet after me, it would have been ‘Umar b. al-Khaṭṭāb*’ Such praises underscored ‘Umar's exceptional character and leadership qualities.

Described as fair-skinned, tall, and agile, Umar possessed a commanding presence that earned him respect and admiration. His swift and decisive actions earned him the title of *al-Fārūq*, meaning the one who distinguishes between right and wrong. ‘Umar's influence extended beyond his caliphate, as he was a trusted companion and advisor to the Prophet Moḥammad ﷺ. Alongside Abū Bakr, ‘Umar was recognized as one of the Prophet's closest confidants, with their companionship serving as a source of inspiration for generations to come.

⁵ {رَضِيَ اللَّهُ عَنْهُ}:

Written in transliteration as *Radīya 'llāhu 'Anhu* means 'May Allāh be pleased with him.' It's used by us as an honorific phrase after mentioning the name of a male companion of the Prophet Moḥammad ﷺ or any righteous person. It's a way of showing respect and invoking blessings upon that person.

⁶ Abū Moḥammad 'Abdullāh b. Moḥammad b. Manāzil, one of the scholars of *Ahlu-s-Sunnah wa-l-Jamā'ah* in the fourth century of the *Hijrī* calendar. He was known for his dedication to worship. He was also well-versed in the sciences of the religion, writing and narrating many *Aḥādīth*. He passed away in Neyshabur in the year 329H, although some say it was in the year 330H.

⁷ Ja'far b. Moḥammad b. 'Alī b. ash-Shahīd Abū 'Abdillāh. His lineage goes back to 'Abd al-Muṭallib b. Hāshim. He was born in the year 80H and met some of the *Ṣaḥābah*, such as Anas b. Mālīk, Sahl b. Sa'd. He narrated mainly from his father Abū Ja'far al-Bāqir.

⁸ Imām Moḥammad b. Sīrīn, known as Abū Bakr al-Anṣārī, was a freed slave of Anas b. Mālīk, a companion of the Prophet Moḥammad ﷺ.

His father was originally from the captives of Jarjarāyā, owned by Anas. He was appointed as a scribe and entrusted with large sums of money. However, his father passed away, and Moḥammad inherited the wealth of writing before reaching the age of maturity. It has been reported that he was born two years before the end of 'Umar's caliphate. Ibn Sīrīn died at approximately eighty-seven years old.

⁹ Imām Abū Ḥātim b. Ḥibbān was one of the knowledgeable scholars and authors of his era. He adhered to the *Shāfi'ī Madh-hab*.

He engaged in knowledge across Khorasan, *Shām*, Iraq, Egypt, and the Arabian Peninsula. He excelled in the fields of *Ḥadīth*, *Fiqh* (jurisprudence), language, preaching, and more, including medicine, astronomy, and eloquence. He served as a judge in Samarkand, then in Neyshabur. Despite being away from his homeland for a long time, he eventually returned and devoted himself to teaching his works until he passed away on a Friday night in the middle of *Shawwāl* in the year 354H at the age of eighty.

Several scholars agree that his *Ḥadīth* collection is more authentic than Ibn Mājah's *Sunan*. And Allāh knows best.

¹⁰ Imām al-Fuḍayl b. 'Iyāḍ al-Khurāsānī (born in 107H, died in 187H) was among the 'Ulamā (scholars) of his era. He is best known from his story as a bandit who robbed people on a regular basis until he repented from it and transformed his life to become a pious, devoted Muslim. He was knowledgeable in *Ḥadīth*. Imām 'Abdullāh b. al-Mubārak even stated that he did not know anyone left, better than Imām al-Fuḍayl b. 'Iyāḍ al-Khurāsānī. He eventually resided in Mecca, where he passed away.

¹¹ Despite growing up as an orphan after his father passed away when he was only 1.5 years old, Shaykh Rabī (1351H – 1933) nowadays ranks among the most esteemed scholars. He is known for his razor-sharp refutations (*Rudūd*) of the callers (*Du‘āt*) to misguidance (*Ḍalālāt*). During their lifetimes, scholars such as Imām ibn Bāz, Imām al-Albānī, and Imām al-‘Uthaymīn referred to Shaykh Rabī in their publications and those of others like Imām Muqbil, ‘Allāmah al-Luḥaydān, Shaykh al-Jāmī, and ‘Allāmah Ṣāliḥ al-Fawzān, there are plenty of praises to be found for this unique Shaykh.

¹² {حَفِظَهُ اللهُ}:

Written in transliteration as *Haḥfīzahullāh*, it is generally a *Du‘ā* (supplication) written or said after mentioning the name of a Muslim. In terms of meaning, translators often choose ‘*May Allāh preserve him.*’

¹³ Shu‘ayb b. Ḥusayn al-Andalusī az-Zāhid, known as Abū Madyān at-Tilmisānī, was born in 514H and passed away in 593H at the age of 79. He was born in an unknown location and died in Tlemcen, Algeria. Abū Madyān traveled extensively in search of knowledge, visiting various regions including Sevilla, Tangier, Tlemcen, and Fes. He was known for his dedication to seeking knowledge and his ascetic lifestyle.

¹⁴ Imām Moḥammad b. Abī Bakr al-Qayyim al-Jawzīyah (691H/751H – 1292/1350) was a legendary Shaykh and also the student of another great figure, Shaykh al-Islām Aḥmad b. ‘Abd al-Ḥalīm ibn Taymīyah. He is known as Ibn Qayyim al-Jawzīyyah because his father was the director of the al-Jawziyyah school in Damascus. He grew up in a pious and intellectual environment. Some of his goals were to return to the correct interpretation of Islām and to purify it from innovations and superstitions. His books, as well as those of his Shaykh (Ibn Taymīyah), are still strongly recommended for study due to the depth of knowledge they contain and because the two imams excelled in forming opinions based on as authentic evidence as possible.

This e-book is a compilation on the importance of having *Husn az-Zann* (good thoughts) about others, particularly brothers and sisters in our Muslim community. It emphasizes the need to respect, forgive, and make excuses for one another, drawing from Islamic teachings and quotes from various *‘Ulamā* (scholars) throughout history.

The compiled work includes enrichments such as original Arabic texts, verified sources, additional information on scholars, footnotes, and concise *Siyar* (biographies). It also provides a list of *A’dhār* (excuses) to consider when someone behaves in a strange manner or fails to meet expectations. Ultimately, the message underscores the importance of *Ta’āṭuf* (empathy), *Ṣabr* (patience), and understanding in fostering unity and harmony among the *Mu’minīn* (believers).

